

School of Theology at Claremont



1001 1411434



The Library

SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

Indesced

(cjb)

Swel
14
29

ESSAYS IN MODERATION

133
41
8

scr...

Essays in Moderation

By

Arthur Herald

marked

THE SWARTHMORE PRESS LTD.

72 OXFORD STREET, LONDON, W.1

1920

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

“Have thou moderation in all things ;
keep thyself from wild joy, and from
wailing sorrow ; strive to keep thy soul
in harmony and concord, like the strings
of a well-tuned harp.”

PYTHAGORAS.

PREFACE

THESE essays are addressed to all people of goodwill who believe that life has a purpose for every one ; who love their country, and are tired of seeing its politics treated as a game ; who have no desire to set class against class, and long to be at peace with their neighbours ; who realize that there are good men in every class, and that the State, like the body, has many members ; who perceive that the all-important thing is to make it possible for each member to perform its appropriate function, and desire to see every legitimate profession or calling, and every institution or society, playing its appointed part ; who realize that the enemies of social order are not any particular sections or classes, but those persons who do not try to subordinate their own immediate interests to those of their class, and the latter to those of the State ; who desire to get rid of dishonesty in business, sharp-practice in law, senseless extravagance in society, shameless corruption in public

life, and insincerity in religion ; who realize that virtue and simplicity go hand in hand, and that the object to be aimed at is not the exaltation of the few at the expense of the many, but the development of a healthy, happy people proud of their country, and of the noble part she has played and is playing in the world, and desiring to serve her truly in their own particular spheres ; who perceive that it is more important to keep alive the unselfish spirit of our dead heroes than to build their tombs, and that a union of free nations with common ideals, standing uncompromisingly for liberty, justice, and truth, is the most appropriate monument to their devotion, and the best, if not the only, hope for the world.

CONTENTS

	PAGE
PREFACE	7

PART I

I. MODERATION	13
II. THE OBJECT OF LIFE	25
III. TRUE RELIGION	29
IV. THE KINGDOM OF HEAVEN	36
V. THE LIMITATION OF PRIVATE WEALTH AND INCOME	45

PART II

VI. THE GOVERNMENT OF UTOPIA	63
VII. THE UTOPIAN COMMONWEALTH	72
VIII. THE LAWS OF UTOPIA	77
IX. THE UTOPIAN NEWSPAPERS	80
X. THE GILDS OF UTOPIA	84
XI. THE UTOPIAN CIVIL SERVICE	93
XII. THE CHURCH OF UTOPIA	98

PART I

I

MODERATION

“ Let your forbearance be known unto all men.”
Sr. PAUL (*Philippians* iv. 5).

1. MODERATION is not a popular virtue. We despise or distrust it because we do not understand it, or we quietly condemn it as impracticable because we have not the courage to obey its dictates, or the patience to submit to its discipline. Largely owing to the actions of those who do lip-service to this great Christian virtue, moderation is often associated with worldly-wisdom. To many people a moderate man is one who has no very definite opinions, deep convictions, or inconvenient principles; who is careful to comply with all the accepted conventions, whether he thinks them harmful or not; who says the right thing at the right time, whether he means it or not; and who avoids everything that looks difficult or dangerous. To choose the safe, rather than the right course of action, to take the

line of least resistance, to be careful never to burn one's boats, to try to serve God and mammon is not to be moderate. True moderation has nothing to do with compromise. The Apostle of moderation had none of these failings. Although he was all things to all men, St. Paul never adjusted his creed or opinions to please his hearers, nor did he compromise with evil. Even in these distant days, when it is easy to be complacent about the subversive tendency of his teaching, few would describe St. Paul as a 'safe' man. What, then, did he mean by the word which is translated 'moderation' in the Authorized, 'forbearance' in the Revised, and 'douceur,' sweetness or gentleness, in the French version of the New Testament? What is its source, and why should it play so important a part in the Christian life?

2. The Nature of Moderation.

If we wish to know what St. Paul meant by 'moderation' we must turn to his life. It is usual to make a liberal allowance for little eccentricities, or unbalanced views on the part of a man with a mission; but no such allowance has to be made for St. Paul. The difficulties of his mission were equalled only by its importance and ultimate success; it was

undertaken by one who laboured under great physical disadvantages, whose life was continually in danger, and who suffered terrible hardships culminating in martyrdom. Despite those difficulties, he not only carried the Gospel message further than any of his contemporaries, but was also the author of doctrines and precepts which guide men to-day. To do that, what a wonderful sense of proportion he must have had! And so may one not define moderation as the ability to perceive and to keep a proper sense of proportion, to place first things first, not to mistake the means for the end, to distinguish between the accidental and the essential, the transitory and the eternal? But definitions are never satisfactory, and the French rendering 'douceur,' sweetness or gentleness, indicates the inadequacy of this attempt to define the virtue which St. Paul had in mind. Moderation embraces that quality of 'sweetness and light' to which Matthew Arnold attached such importance and which seemed to him—a non-Christian—to be the essence of Christianity.

3. The Source of Moderation.

If we are to have a sense of proportion we must have a standard and a purpose

in life. St. Paul found both in his Master, and it was his faith which enabled him to do so. That faith, and no other, can supply us with the standard and purpose in life which we need. If Christ is the Son of God, all virtue which is not Christian is spurious, and this is not less true because people who are not Christians possess Christian virtues. It is not our creed, or that to which we assent, but our faith, or that on which we rely, which determines our conduct and character; and faith in, or reliance on Christ is the source of true moderation, as it is of all real virtue.

4. Moderation in Thought.

Let us apply our definition of moderation to ordinary life, and see what modification of our present attitude it involves. Let us begin with the world of thought with special reference to theology, the science of religion, which differs from religion as much as knowledge about the sun differs from the sun. In a sermon on baptism the Rev. F. W. Robertson said: "Wherever opposite views are held with warmth by religious-minded men, we may take for granted that there is some higher truth which embraces both. All high truth is the union of two contradictories.

Thus predestination and freewill are opposites : and the truth does not lie between these two, but in a higher reconciling truth which leaves both true. . . . The truth will be found, not in some middle moderate, timid doctrine which skilfully avoids extremes, but in a truth larger than either of these opposite views, which is the basis of both, and which really is that for which each party tenaciously clings to its own view, as to a matter of life and death." Here is the key to the situation. Truth is like a beautiful sphere. Though it may be viewed from an *infinite* number of points, it presents a similar, but different, outline from each. An observer having patiently traced its graceful circle from one standpoint may be tempted to doubt his neighbour's claim to have achieved a similar result from another. Yet both may be correct. Both may have a glimpse of truth, but only God who sees the whole can explain the apparent discrepancy. Truth is infinite and its revelation progressive, and it is vain for man, with his limitations and defects, to attempt to define it. Perhaps that is why He who came to reveal the nature of God to man often seems so indefinite. It is an extraordinary fact that He wrote nothing. He warned men against the letter, and

loved to teach in parables, which illustrate His meaning and cannot be misunderstood. "The jumbled strifes of creed and creed" are largely due to the fact that men forget the infinite nature of truth and the limitations and imperfections of their powers of apprehension. The history of religious controversy is full of examples of saintly men clinging tenaciously to conflicting views. Cardinal Newman, Wesley, Dr. Dale, Professor Drummond, Bishop Lightfoot, Dean Church and Rev. F. W. Robertson all held different, and apparently opposing views of doctrines which they thought vital. This fact cannot be denied, and it emphasizes the need for toleration. It also compels one to conclude that the all-important thing is that which was common to all of them—faith in or reliance on Christ, and not the precise terms in which it was expressed; and that that faith, and not their particular creed or definitions of it, was the source of their virtue. After all, the only doctrine on which the dying thief relied was that Christ was the Son of God and consequently able to save him; and it is reasonable to conclude that, however helpful other truths may be, they are not essential to salvation or the state of being saved. In the world of

thought moderation bids us move with a patient reverence and a large charity, but without fear, because all things have been planned and arranged by a God of infinite wisdom and love whose nature was revealed to us—a startling fact—by One who suffered for all.

5. The Relation of Thought and Action.

Before we proceed to consider the function of moderation in action as opposed to thought, let us pause to consider the relation of thought and action. The lives of Christ and St. Paul illustrated their teaching and show that the popular distinction between men of thought and action is misleading, if not pernicious. Thought and action act and react on each other. Our thoughts determine our actions, but our actions also determine our thoughts. Every time we act in defiance of reason, or shrink from acting in accordance with our faith, we make correct thought and perception of the right more difficult for ourselves; and every step taken at the bidding of reason and faith opens the way for further steps in the same direction. Moderation is not the enemy but the corrective of specialization. The world is always saying to men, "You are a good preacher, a pro-

found thinker or a clever organizer ; preach, think or organize without attempting to co-ordinate your preaching, thinking or organizing with the rest of your life." And, when they do so, it complains that its preachers and thinkers are out of touch with reality, that its men of affairs are lacking in vision, and that, in consequence, it has to spend an incalculable amount of time correcting their false perspective and undoing their work. A virtue or a talent may not live unto itself any more than a man. The thinker should be continually asking himself, 'What does this conclusion involve, what does it require me to do, and have I done it ?' and the man of affairs should always consider the effect of his actions on others, and satisfy himself that they are dictated by reason and love and are directed to some wholesome end. We may not enjoin self-sacrifice unless we practise it ourselves. That is why the attempt to promote Christianity by means of a 'comfortable establishment' is more or less doomed to failure. The Christian Church and the individual must prove their faith by living by it, and, in both cases, the witness is effective in exact proportion as this is done. Consistency does not consist, as Emerson seems to have

thought, in never changing one's opinions. It consists in trying to practise what one preaches, in establishing harmony between one's present thoughts and actions. The efficacy of a man's thought and action is determined by his character, which is but the expression of his faith.

6. Moderation in Action.

In action moderation bids us take no middle safe line of least resistance. It bids us quietly and humbly do the right, counting, but regardless of, the cost, because right is right and must ultimately prevail, though we may not live to see it triumph. Moderation is to the Christian character what Christians are to the world. True Christians are the salt of the earth, the ballast in the ship. They guard society from all extremes, as well as from compromise with evil, and by the consistency and innocency of their lives continually remind it of the folly of all abuse or excess. Similarly, moderation protects each virtue against its corresponding defect and saves it from degeneration. Its function is not to repress, but to limit and restrain, in order to concentrate and preserve. It marshals man's powers by giving him the freedom of action which

comes from self-discipline and self-control. That is why, as Lord Morley has pointed out, "there can be no definition of liberty which does not take account of moderation." Moderation does not seek to repress, but to protect enthusiasm and consecration, and, by consolidating gains and forbidding advance until the ground is prepared, to direct these great forces along the difficult path of progress. As Burke said : "We ought to act with all the moderation which does not absolutely enervate that vigour and quench that fervency of spirit without which the best wishes for the public good will evaporate in empty aspiration."

7. The Beauty of Moderation.

Last but not least of the attributes of moderation is its beauty. Moderation is balance, and balance is the soul of beauty. "The least appearance of violence or extravagance," wrote Ruskin, "of the want of moderation or restraint, is, I think, destructive of all beauty whatsoever in everything—colour, form, motion, language or thought : giving rise to that which in colour we call glaring, in form inelegant, in motion ungraceful, in language coarse, in thought undisciplined, in all unchastened ; which qualities

are in everything most painful, because the signs of disobedient and irregular operation."

8. Conclusion.

May one not say, then, that moderation is the child of faith, the soul of truth and beauty, the handmaid of love, and the guardian of all the virtues? Far from being a coward's virtue, it demands a high courage and a lofty aim. Opposed to all extremes and scorning to adopt the convenient, it may involve misunderstanding and ridicule, may have to take arms against a sea of trouble, and triumph only in the hour of defeat. The brilliant opportunist may dazzle his contemporaries, but history reminds us that the work of the well-balanced mind alone endures. In an imperfect world the moderate man is necessarily out of tune with his surroundings, and every approach to perfection adds to his difficulties. That is why prophets often go without honour and great changes come unperceived. It requires great faith to keep the narrow way, confident that in the long run right must prevail, even though it may seem otherwise, and even if one has to go down unnoticed in the fight. Was not that the spirit which animated the best men who

gave their lives during the Great War ? Is it not for this spirit that the world is waiting, and shall we not find in it the true basis for united thought and action ? We live in abnormal times, and the Great War and all that it has brought in its train have tended to destroy our sense of proportion. In many cases our consciences are blurred ; our sense of right and wrong is tainted ; in short, our great need and our only hope is to recover our balance by getting back to Christ, measuring all things by His standard, and so seeing them in their true colours and proportion.

II

THE OBJECT OF LIFE

“Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.”—ST. MATT. vi. 33.

IF we wish to see things in their true perspective we must ask ourselves the eternal question, ‘What is the object of life?’ Aristotle postulated that the highest good must be such that we desire nothing beyond or beside it; that it “must be something personal and inalienable, something of which we cannot be deprived or defrauded through the caprices of fortune or the malice of men.” He went on to show that it cannot be pleasure, or honour, or wealth, and came to the conclusion that it must be a certain sort of happiness. And so it is, but not exactly the sort of happiness which he imagined. The Christian revelation more than fulfilled the philosopher’s conditions, and Christ supplied His followers with an object far more absorbing and satisfying

than any which 'unassisted virtue' could picture or attain. The Christian's object in life is to grow in likeness to God, as revealed by Christ, by pursuing His purposes and by acquiring the graces which He approves—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and temperance. Many, if not most of us, have lost sight of this simple, but vital, object. Imagine the effect on society of a number of persons in all classes, professions and callings quietly, but persistently, endeavouring to grasp this ideal, valuing it above all else and proving by their actions the reality of their aim. Christians influence the world only so far as they are not tied to it by their affections and appetites, and are really relying on their God. Let us be candid. Do we Christians impress the world with our disinterestedness, with our obvious desire for graces rather than gifts, for virtue rather than wealth? *At best*, do we not care most for "the order, tranquillity, popular contentment, plenty, prosperity, advances in arts and sciences, literature, refinement, and splendour," in which, as Cardinal Newman pointed out, the civilized, but not necessarily Christian, man finds his Elysium? If so we are astray. If the history of the last few years has

anything to teach, it is the futility of these things *by themselves*. Germany had them all in abundance. The one thing lacking was the Christian spirit. In almost every sphere her leaders had mistaken the means for the end. They had no use for Christian principles and virtues except for keeping up appearances. They did not believe in meekness, gentleness and mercy for their own sakes. But the War has vindicated the Christian position, and proved once more the supremacy of the moral and spiritual. As the diabolical devices of the Germans unfolded themselves in the early stages of the War did one not feel that it was not merely a war between nations for some particular end, but a war of principles, a struggle between right and wrong, between good and evil? The Allies were victorious, despite their unworthiness, because they were on the side of righteousness. The defeat of Germany is nothing less than a vindication of Christian principles. If, instead of using all her wonderful resources to advance the false proposition that might is right, Germany had used them to uphold the truth that right is right, would she be in the miserable plight she is in to-day? And if the Allies had realized the nature of the struggle in which they were engaged,

and had not yielded to the temptation to use wrong means in a righteous cause, would they find themselves faced, as they do to-day, with an awful legacy of evil, largely, if not entirely, the consequence of the illegitimate means which they stooped to employ? Let us not deceive ourselves; God is not mocked. The victory is His, and it is nothing less than a vindication of Christian principles. We know now that the haughty do not inherit the earth, and it is for us to prove that the meek do, but in a way which is more real than apparent, by having little or nothing, and yet possessing much or all. God does not demand perfection, but He does demand an honest effort to attain it. What matters is certainly not what we as a nation or as individuals have, nor even what we are, but what we are trying to become. As Dean Inge has pointed out, "our true happiness depends on our possession of those mental and moral and spiritual goods in which one man's gain is not another man's loss, those goods which are increased, not diminished, by sharing them, and which no accidents of fortune or injustices of man can take away from us."

III

TRUE RELIGION

Jan. 1/27

NOTWITHSTANDING the apparent predominance of evil there is a large number of people of goodwill who, though they have stumbled and fallen, have not bowed the knee to Baal. They are conscious of failure, but they still love righteousness for its own sake and long to be better, and to be led in the right direction. They have lost faith in the pleasant promises of politicians and have too much good sense to desire to share in the doubtful blessings of any Utopian state which is not founded on Christian principles and peopled by saints. Despite the apparent impotence of the Churches and the "jumbled strifes of creed and creed," they feel that nothing but real religion can avail. In short, they want to get back to God as revealed in Christ, but they do not know how to proceed.

Let us consider the only definition of religion in the New Testament. "Pure religion and undefiled before our God and

Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world" (St. James i. 27). At first sight this definition appears inadequate. It makes no reference to faith, and seems to describe the fruits rather than the nature of religion. St. Paul taught justification by faith, and the Churches have rightly insisted on this truth, but they seem to have failed to make their meaning clear. Luther was puzzled at the inclusion of St. James' Epistle in the New Testament. He perceived that a man's good deeds do not save him, but he did not perceive that St. James' teaching was intended to prevent the perversion of the truth of justification by faith into the pernicious doctrine that a man is saved by his creed. Of course, faith is much more than a belief in God and in the Christian creed; for, as St. James pointed out, "the devils also believe and tremble," and we know by experience that people who are not Christians often display a much firmer grasp of the Christian position, and what it involves, than do the faithful. A recent writer has defined true religion as "betting your life that there is a God." Is that not only another way of saying that "faith without works is dead," that

faith dies if it does not issue in works ; nay, that it cannot live, unless and until it expresses itself in conduct—doing good or refraining from evil—which involves reliance on God ?

But, to return to the definition, it will be observed that there are two essentials of true religion—(a) good works and (b) keeping innocency. It is not for nothing that good works come first. If conversion is the point at which we complete our turning towards God, religion is the means by which we keep ourselves in that attitude, in order that we may grow into His likeness. It seems that in His mercy God has made good works the chief means of our union with Him. To visit the afflicted, and to try to give them the help and comfort which they need, just because they do need, and because there is no likelihood of repayment in kind, is an expression of faith. It implies faith in God's justice and mercy, in the blessedness of disinterested service, in the supremacy of the spiritual and the ultimate triumph of right. It has been said that the heart makes the theologian. Doing God's will is the key to truth, because God is truth. God is love, and works of love must bring men nearer to Him. Nay, one cannot approach

Him without them. Just as John the Baptist intimated to the Jews that membership of the Kingdom of Heaven depended on moral rather than on national grounds, so Christ intimated that salvation depends on faith expressed in works of love rather than in orthodoxy of belief. Those who have given meat to the hungry, welcomed the stranger, clothed the naked, visited the prisoner and the sick, and defended the cause of the fatherless and the widow, and all who are desolate or oppressed, without any ulterior aim, inherit the kingdom, whilst others are excluded just because they omitted to do these things. Have not we professing Christians lost our sense of proportion, and placed too much emphasis on orthodoxy of belief, and on the efficacy of religious observances, forgetting that these are merely means to an end—the union of God and man? Have we not left undone the weightier matters of God's law—justice and mercy and truth—and forgotten that “better heresy of doctrine than heresy of heart”? Love is the one thing needful, and works of love are the only proof of its existence. Religion must be judged by its fruits.

The second essential is keeping innocence—being in the world but not of it.

Stumbling and failure there may and will be, but what is required is integrity and an honest desire to be good. One must not desire to appear better than one is—hypocrisy—but one must not be ashamed of trying to do and to be good. There is not to be any presumptuous attempt to taste of everything—a false form of moderation, which is incompatible with the prayer “lead us not into temptation,” and which ignores the fact that concentration is a condition of success in religion as elsewhere. God helps and guards us only so long as we are seeking Him. We may walk safely on the sea of life to get to Him—and it is the only way to do so—but not to obtain our own private ends. God is good, and if we want to know Him we must try to be good too, for “two cannot walk together except they be agreed.” In a well-known sermon, Cardinal Newman pointed out that only holy people could be happy in Heaven. It is an awful truth, but it is merely another way of saying that innocence is essential to religion—that “except ye become as little children ye shall in no wise enter into the Kingdom of Heaven.”

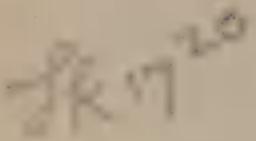
This definition of religion is for all ages, but is it not particularly appropriate to the present one? The Great War has

left much sorrow and suffering in its train, and when the needy are legion God seems to say: 'If you want to know Me, do what is most necessary, feed the hungry, clothe the naked, visit the sick, comfort and protect the widow and the orphan. By doing so you will show that you are in earnest, and are truly grateful to those who gave their all for you in the War. They did it because they trusted in Me, and through them righteousness has been vindicated, in order that you may be righteous. They have done their part. Do yours too.'

Further, when we find ourselves helpless in the face of the terrible legacy of evil which the War has left us, He seems to say: 'If you want to know Me, you must honestly try to be like Me. If you want to share My thoughts, you must pursue My purposes. You must put personal righteousness before everything else, and so help, in your own little way, to meet the urgent need for good men, who instinctively shrink from evil, who are obviously trying to do the right, and who desire nothing less than the Kingdom of Heaven. Your example will react on others. You will win a better sense of proportion and help others to do so too. Thus the needy will be helped, the wicked

put to shame, and society will be gradually but surely leavened.'

Amid all the worries and distractions of modern life let us try to keep this definition of religion steadily in view, and test all panaceas by it. It is simple, can be understood by all, and provides a common ground for all denominations. 'Religion,' it seems to say, 'is ultimately a personal but not a private matter. Remember that your Church is only a sacred means to a sacred end, and strive to help it to perform its function—the union of God and man in Christ. To do and to be good is the only way to serve God, to help to supply your country's needs, and to make her, what she might be, the leader of all progress in the world.'



IV

THE KINGDOM OF HEAVEN

AN age which does not believe in 'Hell' is not likely to seek refuge in 'Heaven.' 'Hell' implies 'Heaven,' just as evil implies good, and one cannot exist without the other. But, if the modern world has outgrown its belief in 'Heaven' and 'Hell,' the widespread interest in telepathy and spiritualism proves that it still yearns for the spiritual world which is always at hand.

Christianity is distinguished from other religions by its unattainable and unassailable moral and spiritual ideal, but, as Dean Milman pointed out, its history shows "how slowly Christians attained the purely moral and spiritual notion to be wrought by the coming of Christ, and how, especially in times of excitement, the old Jewish tenet of the personal reign of the Messiah has filled the mind of the enthusiast." Does not history show also that professing Christians have always had difficulty in bearing in mind that

moral and spiritual notion of Christ's Kingdom, and that its predominance has always been accompanied by religious revival ? It is a mistake to seek Christ's Kingdom here on earth in any Church or any organization. His Kingdom is not of this world. "The Kingdom of God cometh not with observation ; neither shall they say : 'Lo here, or there,' for lo, the Kingdom of God is within you" (St. Luke xvii. 20). Heaven and Hell are not places, but states of being—spiritual kingdoms whose blessings and pains are realizable in part, at any rate, here and now. When we do wrong, or fail to do what we believe to be right, we lose our hold on the spiritual, and find ourselves in spiritual darkness—in Hell ; and when we do right, or what we believe to be right, we realize a certain blessedness, a feeling that we have come into our own, a foretaste of Heaven. Death is only the point at which the physical sensual life ends, and the spiritual enters on another stage—the stage for which it has been fitted by its life on earth.

This seems to have been the view of some of the greatest Christian scholars. St. Augustine thought that "the City of God is an ideal and *spiritual* society of the elect, distinct from the State and

even in the last analysis distinct from any external organization.” “The Kingdom of Christ,” wrote that great scholar, Bishop Lightfoot, “not being a kingdom of the world, is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free, comprehensive, universal. It displays this character not only in the acceptance of all comers who seek admission, irrespective of race, or caste, or sex, but also in the instruction and treatment of them who are already its members. It has no sacred days or seasons, no special sanctuaries, because every time and every place alike are holy. Above all, it has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and derives strength.” That is a very remarkable statement for a bishop of the Church of England, and the purely spiritual notion of Christ’s Kingdom which it proclaims conflicts with that of Cardinal Newman, who held—is it unfair to say ‘who was driven to hold’?—“that the

Catholic Church is the present ever-enduring reign on earth of Messiah, who clothes in His great attributes the deputies that rule by His fiat." The obvious fallibility of all Churches and their rulers is in itself sufficient to render this view untenable; but there are other reasons.

Let us hear what the Spirit said to the Laodicean Church, which was presumably a branch of the Christian Church and an appointed channel of grace: "Thou art neither hot nor cold; I would thou wert hot or cold. So because thou art luke-warm, and neither hot nor cold, I will spew thee out of My mouth. Because thou sayest I am rich and have gotten riches, and have need of nothing and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of Me gold *refined by fire* that thou mayest become rich. . . . As many as I love I reprove and chasten: be zealous, therefore, and repent." In view of this are we not compelled to conclude that every branch of the Church of Christ is liable to be cut off from divine grace, and that it remains an effective instrument of that grace only so long and so far as it complies with Christ's commands? If God bound Himself in order that man might be free,

is He likely to have handed over man's freedom to the keeping of any particular class or Church, or to have given them exclusive power to save or condemn? Did not Christ say that where two or three are gathered together in His name, there He is in the midst?

No thoughtful Christian has any desire to minimize the importance of any Church or of holding fast to the faith once delivered to the saints. If Churches have no exclusive powers to save, it does not follow that they have no powers at all, nor, if "sacraments are not charms," does it follow that they are not effective instruments of divine grace. The truth is that the powers of Churches and the efficacy of sacraments depend on the co-operation of man in loyal obedience to Christ's commands. Man is a social animal, and cannot realize himself in isolation. Association in a Church gives man the society he needs for self-realization through self-sacrifice, and enables him to enjoy a larger view of truth than his own limited powers of apprehension permit. A Church is the appointed channel of grace, and God does and will use it so long as it is not choked with matter which is inconsistent with Christian principles. It is a means to an end, sacred,

not in itself, but because of the end it serves—the union of God and man. The distinction between the sacred and the secular is false, and whilst some seem to have placed too much emphasis on the internal efficacy of orders and sacraments, others have denied that they have any efficacy at all. The truth is that all Christians are ministers and all duties sacred, the difference being merely in degree.

Is not this view helpful? Does it not make room in the Kingdom of Heaven for the honest members of all Christian denominations—for the humble Salvationist who is obviously tasting its joys already, as well as for the devout Catholic? Is not love much easier once we realize that “those which are believers are the Church”? Is not perfect charity impossible until we do? Did not the opposite view lead to the horrors of the inquisition and other persecutions? Love which is born of faith or trust, rather than belief, is the test of membership; “by this shall all men know that ye are My disciples, if ye have love one to another (John xiii. 35). Adopt this view, and each Christian Church or denomination becomes a unit of an army attacking a common foe in different ways, from different directions and with

varying success, under the supreme command of Christ who is the Way, the Truth and the Life. Reliance on Him is the rock on which His Church—that purely spiritual association of those who worship God in spirit and in truth—is founded and against which nothing can prevail.

Was it not the realization of this truth which prompted the Reformation—that great protest against the tyranny of a corrupt Church, which seemed to assume that God could not work without its aid ; and does it not put an end to those bitter, barren controversies as to which is the true Church, and so make for toleration, unity and love ? “ Christ is Christianity,” wrote Canon Liddon. “ Detach Christianity from Christ, and it vanishes before your eyes into *intellectual vapour*. For it is the essence of Christianity that day by day, hour by hour, the Christian should live in conscious felt sustained relationship to the ever-living Author of his creed and of his life. Christianity is non-existent apart from Christ ; it radiates now, as at the first, from Christ. Christ is the quickening Spirit of Christian humanity. He lives in Christians. He thinks in Christians. He acts through Christians and with Christians. He is indissolubly

associated with every movement of the Christian's deepest life."

But if Christ's Kingdom is not the exclusive inheritance of any Church, it is not to be realized—except spiritually—in this world as it is at present. Christ stated quite clearly that the Gospel must first be preached to all nations, and then the end of the world will come. The Great War must have been a terrible shock to those who really believed in the progress of mankind. Nations rise and fall; civilizations come and go; and, though man's knowledge and resources have increased, his moral progress is at least doubtful. We succumb to the same temptations as our forefathers, and find ourselves struggling with the same sins as beset men in pre-Christian days. It is clear that Christ did not contemplate the conversion of the whole world. Did He not say that many are called but few chosen? He is no tyrant; He will not force us to enter His Kingdom. He rules only over those of us who really desire to serve Him. The rest of us will, nay must, be excluded, and will find ourselves in another state which Christ described as outer darkness. It is difficult to find any justification for the comforting theory that we are all getting better and will

be all saved in the long run. We have an opportunity of preparing ourselves for the Kingdom of Heaven in this world, and it is for us to take it. There does not appear to be any guarantee that another will be afforded to us if we are not honestly trying to use the one we have.

V

THE LIMITATION OF PRIVATE
WEALTH AND INCOME

IN June, 1914, Mr. Bonar Law expressed the opinion that the main social problem in all civilized countries was to find some means of obtaining a fairer distribution of wealth without drying up the springs from which that wealth comes. The problem does not appear to be less important, or its solution less urgent, after four years of the most destructive war on record. Let us consider whether the limitation of personal wealth and income would not contribute to its solution, whether it is not only just but necessary, and whether it may not even be the key to the solution of our present difficulties.

Let us begin by examining the sources of private wealth. Great wealth may be obtained by years of honest effort, or by inheritance ; it may be attributable to the fact that wealth makes wealth, or to 'good luck' ; it may be the result of

enterprise or foresight, or of establishing a 'maximum inequality' in one's own favour by taking advantage of other people's difficulties or defects ; or it may be due to a combination of two or more of these causes. A man's wealth is not always a measure of his merit, or of the service which he has rendered to the community, and may even be the result of his demerits or disservice ; but, in any case, even where it is earned honestly, some portion of every fortune is 'unearned increment' attributable to, or rendered possible by, the state of the country in which it was made. There must be purchasers for 'goods' and persons to whom services may be rendered, and their number, character and circumstances determine the amount of remuneration obtainable for such goods and services. Similarly, the value of accumulated wealth depends on the conditions under which it exists. Our neighbour's needs and desires determine the purchasing and spending power of our money. A fortune has no value in a desert. Now if a man's wealth is not entirely the product of its owner's exertions, and its value varies according to his neighbour's circumstances, has he an *absolute* title to own and enjoy it ? Should not his right to own and enjoy it be

subordinated to the interests of the community ?

In a world of men wealth confers a power which is not always healthy. Even a well-intentioned rich man may be a danger to the well-being of the community. His great wealth exposes him and his neighbours to many very subtle temptations, and, even if he is proof against such temptations, there is a possibility that they may be too strong for his neighbours, with the result that he may unconsciously exercise an unnatural power, not far removed from tyranny. If this is so, has not the State, the existence and conditions of which enabled him to obtain and enjoy his great wealth, the right to limit its amount ?

The happiness of a family is measured by the unselfishness of its members, and by their readiness to subordinate their own interests to those of the household. It is the same with a State, and there can be no real progress unless and until there is a general acceptance of the principle that every citizen should subordinate his own immediate interests to those of his class, the interests of his class to those of the State, and the interests of the State to those of mankind. Our persistent

failure to face this fact is at the root of all our troubles at home and abroad, and, until we do face it, no amount of rearranging, or clever shuffling, can bring us peace. On the other hand, if all classes accepted and acted on this principle, there would be no limit to our achievements. The wonderful development of Germany prior to the War was due to the fact that every individual and every class subordinated their interests to those of the 'Fatherland'; while her unexpected downfall was due to her failure to subordinate her own interests to those of mankind. She refused to believe, or failed to perceive, that the meek do inherit the earth. The true test of a man's patriotism is his readiness to put his country's interests before his own, and the wealthy should be willing to surrender some of their superfluous wealth to the State, if its retention by them is detrimental to the commonweal.

But the case for limiting personal wealth and income is strengthened by the events of the past few years. Whilst some risked their all, either of their own free will or at the bidding of the State, others, in comfort and security at home, took advantage of the abnormal conditions arising out of the exigencies of war to obtain

more than a fair remuneration for their 'goods' or services. No doubt many were unwilling partakers in this despicable game or may not have realized what they were doing ; but the fact remains that they were creating a 'maximum inequality' in their own favour, not against competitors — for competition was restricted and in many cases non-existent — but against their saviours or against those who were powerless to recoup themselves. Is not much of the prevalent discontent due to a feeling that this is the case, and that, in consequence, some of the control of affairs may pass into the hands of men who have proved their unfitness for it ? The limitation of personal wealth and income would do something to allay that discontent, to limit the mischief which has been done, and to prevent its recurrence in future ? The average man is thankful to have survived the War, and it seems only just that those who are fortunate enough to emerge from it with great possessions should contribute to the reduction of the National Debt, especially if their wealth was accumulated whilst the fighting was in progress, and if its retention by them does not make for social stability.

But, just now, the nation needs wealth,

and the effect which the limitation of personal wealth and income would have on production must be considered. It is a mistake to think that a redistribution of wealth is necessarily unproductive. The effect of a redistribution of wealth depends on the conditions under which it is made. To give a poor man the money to enable him to make a new start in life is a redistribution of wealth, and may result in incalculable good or harm. In such a case the result is determined by the use made of the opportunity which the redistribution affords. It is not suggested that the wealth appropriated by the limitation of personal wealth should be used to meet current expenses. It is unwise, if not dangerous, to treat capital as if it were income, and the 'appropriation' should be applied to the reduction of the National Debt. One of the obvious defects in our national book-keeping is the failure to distinguish capital receipts from other revenue, with the result that the income from Death Duties, which constitute a capital levy, is applied to meet current expenses, instead of being used to reduce the National Debt. The reduction of the National Debt is perhaps the most urgent need of the day. The transfer of wealth from certain individuals to the

State would not reduce the nation's capital, but the State would have a smaller debt, less interest to pay, and consequently fewer taxes to collect ; more energy would be released for more productive work ; the temptation to squander money on extravagant luxuries would be diminished, and less would be spent on such luxuries ; less energy would be applied to their production, and more energy would be available for producing necessities and articles for export. A reasonable limitation of personal wealth and income, varying according to the prosperity of the nation, would tend to discourage wasteful consumption, as well as to promote production on the right lines.

The fact " that the advantages of large capitals in competition with capitals of smaller size are increasing everywhere " seems likely to make the limitation of private wealth an absolute necessity. How else will it be possible to prevent the control of any particular kind of business or trade from passing into the hands of the proprietors of the largest concern in that business or trade, or to limit the evils which may arise from such a contingency ? Experience shows that by means of a limited company an able man

can obtain control of sufficient capital to enable him to develop any legitimate enterprise which promises to be a success, and this power would not be affected by the limitation of his own personal holding in the concern. Would not the world be a much better and a much happier place if some restraint were placed on the cupidity of the fortunate few, whose insatiable ambition tempts them to treat their fellow-men as pawns in a game? As Mr. G. K. Chesterton has pointed out, "the Guilds of mediaeval civilization were leagues of small property, and while they had a sane sense of community, were free from the cant of communism. Private property, properly developed and distributed, would do all the work of a revolution. The omnipresence of capital would be the disappearance of capitalism." Indeed, the limitation of private wealth seems to be the only effective means of solving the pressing problem of trusts and combines without curtailing legitimate enterprise.

It is to be hoped that we are not going to repeat the mistake made by our forefathers during the last century. The urgent need for the production of wealth led them to make it an end in itself, and there was an unconscious assumption that

national wealth was synonymous with national strength. The strength and happiness of a nation ultimately depends on the strength of character of its people, and the effect of the production, exchange, distribution and consumption of wealth should be always considered with that fact in view. From the national point of view, it is false economy to try to create wealth by means which are detrimental to the character of the worker. A man may make a large fortune by such methods, but the net result is a much larger loss to the State. After all, "man is himself the chief means of production of that wealth of which he is the ultimate aim," and it has been mercifully provided that in the long run the best, but not necessarily the largest output, can be secured only by treating wealth and its production as means to an end, namely the development of man. The limitation of personal wealth would tend to prevent the mere accumulation of wealth from conferring great distinction or power, and there would be less temptation to get rich at other people's expense, with the result that the conditions under which wealth is exchanged would improve, and a fairer distribution and a less wasteful consumption of wealth would follow. In

short, there would be a cumulative, and therefore an incalculable gain in every direction. Let the State limit private wealth and income. It limited the far more valuable and sacred possession of liberty during the War, and it cannot restore that liberty unless and until the power of wealth is lessened. Is not the autocracy of wealth just as dangerous as any other, and should it not be abolished or restrained ?

In the past too many of our troubles have been avoided by an astute but short-sighted policy of putting others in their place—a sort of political conjuring-trick, which has often deceived the people and added to their difficulties. The difference between a statesman and a politician is that the former obviates trouble by anticipating it, and consequently gets no thanks ; whilst the latter waits until the trouble comes, and then adopts the most popular solution of the problem, regardless of the fact that it may cause further trouble later on, and appropriating to himself the credit of saving the country from a disaster which he should have foreseen and prevented. Too often the politician has been applauded for solving problems, which he has merely

transformed into others, to be dealt with in the same way, when they cannot be ignored any longer. Thus he secures his own popularity and persistence, and has come to be regarded as indispensable. To eliminate him and his pernicious methods is one of the urgent needs of the day. Salvation is never won by a trick, and a Government cannot save a foolish people, any more than a priest can get a wicked man into Heaven. Any redistribution of wealth will be futile, unless and until the spirit of fair-play is breathed into society by the creation of a healthier public opinion giving honour to faithful service and denying it to successful rascality. The creation of such an atmosphere is no easy matter, and can be achieved only by the quiet, persistent co-operation of all men of goodwill. The nation must save itself by voluntarily dethroning the idol of great wealth and replacing it by something better. The worship of this idol is due to an ignorance which is hardly excusable in a Christian country, and is positive proof of the reality of the failure of our Churches.

It is hopeless to attempt to divide the inheritance among people who think that their interests are opposed, and the first step is to convince both parties that they

are mistaken ; that material wealth is not in itself the key to happiness ; that their true interests are not opposed, but interdependent ; that in the long run the rich, as a class, will not gain by squeezing the poor, and that the poor, as a class, will not gain by robbing the rich. At present the rich cling to their riches, giving the impression that the latter are all-important, whilst the poor, finding it difficult, if not impossible, to live, are easily induced to adopt the same false view. To replace that view by a better is the work of the Christian Churches. The Christian aim or ideal is essentially spiritual. It is, at least, the cultivation of a certain temper of mind which is difficult to reconcile with great possessions. Happiness does not consist in having, but in being, and great wealth tends to destroy a man's sense of proportion, to spoil his relations with his fellow-men, and to make humility, which is the key to true religion, very difficult, if not impossible. In view of the present discontent and of what has happened during the War, ought not the Christian Churches to proclaim these truths with no uncertain voice ? If it is difficult for a man who has acquired great possessions by perfectly legitimate means to realize the Christian ideal, it is

quite certain that one who is rich in ill-gotten gain cannot do so. The Churches seem to open their doors and give no warnings to the man with a big purse. Is it not their duty to tell him plainly that great wealth is very dangerous, and that the retention of ill-gotten gain is fatal to spiritual progress? Penitence involves reparation; it is useless for the spoiler to come to Church with his hands full of gifts; the stolen goods must be restored to their proper owners, who are usually the poor.

Meanwhile we ordinary citizens can do much to help, by living simply and without ostentation, and by being content with a moderate or even a small income. Let us seek to be distinguished, not by our wealth or poverty, but by our character, and show that we have not forfeited our "ancient English dower of inward happiness." Let us try to find pleasure in our work, to do it for its own sake, and for the sake of rendering a service to the community, treating the remuneration it brings as a means to that end. Let us remember that wealth does not by itself entitle one to respect. There can be no sanctity for ill-gotten gain. That does not justify one in robbing the rich scoundrel, but it does prohibit one from respecting him and

helping to put him in power. Some people desire wealth because it brings position and power. The possession of the latter depends on the goodwill of the many, and unless and until the average citizen refuses to respect and support, not only those who obviously abuse their wealth, but also those who are known to have obtained it by fraud or trickery, however well they may use it, there can be but little freedom or progress. If every elector acted on this principle at the next election, and quietly refused to cast his vote for the successful profiteer or the selfish plutocrat, a silent but effective revolution would be brought about, and the liberty for which men fought would begin to come into her own again.

PART II

“Utopianism: that is another of the devil’s pet words. I believe the quiet admission which we are all of us ready to make, that because things have long been wrong it is impossible they should ever be right, is one of the most fatal sources of misery and crime.”—RUSKIN.

EXPERIMENT is a condition of progress, and the object of the following essays is to suggest. The author does not seek to turn society upside down, or to establish some ridiculous Utopia which ignores the greatness and littleness of human nature ; but he does aim at a very definite thing, which is nothing less than the establishment of an era combining the virtues and graces of the Victorian period with the knowledge and enlightenment of the early years of the present century, but without the narrow exclusiveness of the one, or the materialism of the other—in short, an era of ordered liberty which shall not be the peculiar privilege of any particular class.

A. H.

VI

THE GOVERNMENT OF UTOPIA

OF the three well-known forms of government, the Utopians think that Autocracy, or government by one, expresses the need for a head ; that Oligarchy, or government by a few, expresses the necessity of limiting the number of rulers ; and that Democracy, or government by all, expresses the need for popular control. The government of Utopia is a combination of all three forms.

The King is the head of the State, and his is the only hereditary office. The Utopians are attached to their Royal Family, whose members have always tried to put the national interest before their own. But, apart from this fact, they think that the highest position in the State should be beyond the reach of an ambitious climber, and should be held by some one to whom everybody can and ought to be loyal. The King's office is to them the sign and symbol of the commonweal, to which all other interests

should be subordinated and in which all differences should be sunk. His duties—for every one has duties in Utopia—are chiefly of a social character. He leads society, and it is his business to keep up as high a standard as possible by lending his patronage and support to the right people and movements. As head of the State he has many other important duties, and in the performance of these he has the advice and assistance of a Privy Council of twelve men of unquestionable integrity and proved ability. They hold office for life, but they are expected to resign in case of failing health and must do so on attaining the age of seventy. In connection with the hereditary nature of the Kingship, it is interesting to note that the King's children may marry whom they like, subject to the King's approval; and the Utopians are all the more pleased if they do not go abroad for their consorts. As the entrance to the Court is jealously guarded, there is not much likelihood of their making an altogether unsuitable match. In the case of a minor succeeding to the throne a Regent is appointed by the Privy Council.

The general government of the country is carried on by a Cabinet of the twelve most important Ministers, presided over

by the Prime Minister, by whom its members are chosen.

There are two Houses of Parliament. The Upper House, or House of Lords, consists of one hundred *non-hereditary* life members, who are expected to resign in case of failing health, and must do so on attaining the age of seventy. There are a few *ex-officio* members as well. The Kingdom is divided into a hundred Domains. The Wardens of the People (see hereafter) for the Domain elect the Lord, who is provided with an official residence and is expected to take an interest in the affairs of his Domain. He is its social leader and has an official allowance to enable him to perform this function properly. Thus the Utopians are spared the painful spectacle of a man whose social position is out of all proportion to his purse, whilst the operation of the income and property limits protects those who hold public positions from the competition of mere money-makers. The Utopians are too practical a people to despise wealth, but they realize its dangers, and are determined to keep it in its place. No one is allowed to enjoy more than a certain income or to possess more than a certain amount of property. These limits prevent a man from obtaining social advancement or

undue influence over his fellow-men by the mere accumulation of great wealth. As they vary according to the general prosperity of the country, a man who makes money by taking advantage of other people's difficulties or defects, rather than by rendering a real service to the community, is generally despised.

The function of the House of Lords is to prevent hasty, ill-considered legislation. It may call the attention of the House of Commons to any matter which seems to need consideration, but the actual initiation of all legislation rests with the Lower House. In the case of a difference between the two Houses, the King may call for a referendum to the Wardens of the People, but this is done only in exceptional circumstances. The decision of the people as expressed through their Wardens is accepted as final.

The Utopians cannot understand our apparent enthusiasm for unlimited popular control. They think that whilst every citizen should be encouraged to take an interest and to have his part in the government of the country, comparatively few have either the time, ability or knowledge to form a useful opinion as to the merits of any proposal for the solution of some great problem. The average

Utopian is sensible enough to realize that, with his daily duties to perform, he cannot give much consideration to State affairs ; and that if he attempted to do so, he would be at the mercy of all sorts of plausible and specious arguments provided for his deception by interested persons. He wisely prefers to delegate the work to men whom he can trust. His contribution to the solution of the national problems is to see that the right men are elected, and to judge them by their fruits.

The Kingdom is divided into three hundred Divisions and each Division into twelve wards. Each ward elects a Warden. The Wardens for each Division constitute a local council for the study and discussion of political questions. They are unpaid, and are usually men with some leisure who have proved their worth in local affairs or in some profession or business. Their duty is to keep themselves informed on all political questions and to watch local interests. The Member of Parliament for the Division is chosen by the Wardens from among themselves. He presides over their meetings at which the problems of the day are discussed. The Wardens are elected annually, but the Member of Parliament holds office for

three years. The latter is also unpaid, but he receives an allowance for his necessary expenses in attending Parliament. The Utopians take a pride in serving their country, and it is unusual to elect a man to a public office unless or until he has won his spurs in some other sphere ; but, in order that a poor man of proved ability may not be prevented from rendering public service, a Member of Parliament may claim a salary sufficient to provide for himself and his dependents.

There are no organized political parties in Utopia. The Utopians are enthusiasts for liberty, for which they shed their blood so freely in the Great War, and they think that political organizations tend to discourage individuality and frank expression of opinion, and to open the door to corruption. They like their representatives to be men of character and ability, capable of forming an opinion for themselves, and they despise a man who desires public office and yet shrinks from the trouble and difficulties inseparable from independent thought and action by conveniently accepting the professed opinions of a party. Whilst they expect their Member of Parliament to watch local interests, they understand that it is his duty to subordinate such interests

to those of the commonweal. They do not expect him to tell them how he proposes to deal with every problem of the day, and to promise them all sorts of benefits as the result of his election. They prefer to elect a man of proved ability and reliable character, and they expect him to study the current problems, discuss them with his Wardens, and finally to form and act on his own opinion. The Utopians think that our system has been abused and causes grave mischief, and that our politicians are tempted, if not compelled, to bribe the electorate, even at the latter's own expense, and to the detriment of all concerned ; the intelligent elector is not deceived, whilst the candidate for public office runs the risk of losing his own as well as the electors' respect ; every one is tempted to place his own interest before that of the State, and politics is degraded to a despicable game, which may soil the hands of the men on whom so much depends.

The function of the House of Commons is to legislate and to watch the Government. It is a hard-working body, and its members are expected to devote their whole energy to their work ; but they are not expected to play a prominent part in social affairs, nor may they take any part in the man-

agement of any private business. The Utopians are surprised at the apparently unrestricted liberty of our Members of Parliament, who, notwithstanding the fact that they are paid, often seem to be able to act, but not to think, very much as they like, and to take as much interest in the problems of the day as may suit their convenience. When in session the House of Commons meets three times a week at 10 a.m. The Utopians think that a healthy man does his best work in the mornings, and that the public service should take precedence of everything else. They think that wisdom is more likely to be found in the calm debate of fresh minds than in the excited atmosphere of an evening sitting prolonged, it may be, into the early hours of the following morning. Every member is expected to attend regularly, and a record of attendances is kept and published. The other days of the week are devoted to committee work and to the study of the problems of the day, and give Ministers time to attend to their departmental duties.

The Utopians have too much good sense to put their trust in any form of government. They realize that a people usually gets the government it deserves, and that corruption in some form or another cannot

be eliminated unless and until the average elector is free to give, and does give his vote with a single eye to the commonweal. Their form of government is far from perfect, but it has many advantages. The absence of political organizations and general elections obviates abuses with which we are only too familiar. Though the Wardens have no administrative powers, their influence is far-reaching. They are at once a help to and a check on their Member of Parliament ; they keep him in touch with local interests and opinion, and guard him against the temptation to take the convenient rather than the right course of action. But the success of their system is due to the spirit in which it is worked, and to the average Utopian's determination to play the game and to set his face against any failure in this respect on the part of men who hold public office.

VII

THE UTOPIAN COMMONWEALTH

UTOPIA is the mother-country of a number of states which constitute the Utopian Commonwealth. During the Great War these states rallied to the aid of their parent and protectress in her fight for right, and saved her, themselves, and the world from a terrible tyranny. In doing so they came to realize the necessity of standing together in their relations with the rest of the world, and they determined to combine more closely for their mutual defence and for the maintenance of peace. But association in action demands unity of aim—a fact which accounts for the ultimate failure of all leagues or alliances formed for some specific purpose which does not dominate all the other interests and aims of the nations concerned. The Utopian states are in the fortunate position of sharing a common ideal, and their Commonwealth is a *voluntary* association of self-governing states formed for the purpose of protecting and promoting

liberty, justice and truth. Each member of the association is expected to assist in securing for other members the same liberty as it claims for itself, and to recognize the principle that a nation or a race must be true to itself, if it is not to be false to any other.

The affairs of the Commonwealth are controlled by a Council which meets in a beautiful building erected as a memorial to all those who gave their lives in the Great War, and serving as a perpetual reminder to Utopian statesmen of the true foundation of empire. The Council consists of one representative from each state or dominion, the Ministers for Naval, Aerial and Military Affairs, the Ministers for Foreign and Protectorate Affairs, and the Commonwealth Chancellor, all of whom are appointed by and responsible to the Council. The cost of the upkeep of the forces necessary for the defence of the Commonwealth, and all the expenses of the Council and of the Ministries for Foreign and Protectorate Affairs are paid by the Commonwealth Exchequer. The nature and amount of the contribution from each state or protectorate is fixed by the Council, which deals with all disputes and decides all questions of peace or war. The rapid advance in the means

of communication has rendered possible an ideal which seemed impracticable in pre-war days, and swift concerted action on the part of an association of scattered states has been achieved.

Each state is free to levy its contribution to the Commonwealth Exchequer in its own way, but an arrangement has been made whereby each state pays its share of the common expenses out of, or by means of, an Income Duty; and persons resident in one state are not liable to duty on income which they derive from another—such income being taxed in the state in which it arises. This arrangement facilitates investment, and so tends to promote a community of interest throughout the Commonwealth.

In addition to the self-governing states the Commonwealth embraces many protectorates which were once dependencies of Utopia. The affairs of these protectorates are under the control of the Minister for the Protectorates, but such control is continued only so long and so far as the protectorate is unable or unfit to govern itself, and it is the duty of the Minister for the Protectorates to do everything in his power to fit them for self-government. As soon as a protectorate has proved its ability to keep its own house in order

it is given control of its affairs, and is free to remain a member of, or to withdraw from the Association. As the Commonwealth embraces about one-fifth of the globe and is by far the most powerful and progressive association in the world, it is hardly surprising that there has never been a case of secession ; and the Council has always been able to settle disputes which have arisen between different states whose interests appeared to conflict. In this way the Utopian states have not only secured their own peace, but constitute a very important, if not the most important, factor in securing the peace of the world. They do not seek to impose their will on other nations or peoples ; their aim is to promote their common ideal, the nature of which prohibits resort to any form of tyranny. Utopian statesmen think that just as each individual and each class should subordinate his or its interests to those of the state, so each state, or collection of states, should subordinate its interests to those of mankind—in short, that Christian principles are of universal application, though not universally applied. The Utopian Commonwealth is not an association for any selfish end, but a union of free peoples, who share a common ideal, and desire to secure for one another

freedom to develop in their own particular way, without interfering with other people's liberty to do so too. Its members perceive that no state or association of states can afford to live unto itself ; and, because it seeks to make the world a better and a happier place, other nations have no interest in its downfall. It has always championed the cause of the smaller defenceless states which realize that its progress and development is the best guarantee of their own.

VIII

THE LAWS OF UTOPIA

THE Utopians have long since realized that "the letter kills." They think that words are but counters—"the coins of intellectual exchange"; that we exchange ideas by means of words, just as we exchange wealth by means of money, and that our ability to do so depends on an appreciation of the meaning of words and of the value of money. One cannot buy goods from a man who thinks the note tendered in payment is valueless, and the word 'love' does not convey exactly the same meaning to all men. That is why the Utopians place very little reliance on definitions. They point out that although every one recognizes a house when he sees it, few, if any, can draft a definition which will meet any and every case, and will clearly distinguish a house, a tenement and a room. An illustration or an example is better than a description or a definition.

Sir Thomas More has told us that the

Laws of Utopia are as few and as simple as possible, but he did not tell us very much about the way in which they are drafted and administered. Before the Utopians draft a law they take great pains to obtain a clear idea of the end in view, and, having done so, they endeavour to state it as fully as possible in the preamble, illustrating it by examples of cases in which it would, as well as of those in which it would not apply. This enables their judges to interpret their laws in the spirit rather than the letter. The Utopians wonder why other nations do not adopt this principle. They claim that it was Christ's method, and argue that if the greatest teacher the world has known never attempted to define, it is unwise for others to do so. Christ often told His disciples what the Kingdom of Heaven was like, but He never defined it. The Utopians hold that definitions are futile, make for injustice and strife, and tend to defeat the end for which they are made. A clear indication in the preamble of the scope and intention of an Act enables the Utopian Courts to interpret their laws in the spirit rather than the letter, with the result that sharp-practice is eliminated. It is no use going to a Utopian Court with a case based on some technical point, or on

the ground that it is within the law. Utopian Laws exist to promote justice, and the first question the Court asks is, "Is this in accordance with the spirit and intention of the Act, and did the legislature contemplate such a result?"

This method of administering laws has far-reaching results. It tends to reduce litigation to a minimum, to eliminate sharp-practice and to prevent the spoliation of the weak and ignorant. The Utopian knows that he has nothing to fear from the law so long as his acts are guided by a sense of justice and fair-play, and that the Court will not mistake the means for the end by allowing a narrow, though technically correct, interpretation of an Act to defeat the purpose for which it exists. The far-famed justice of the Utopian judges is attributable to the atmosphere in which they are trained, and to the fact that they are chosen for their 'balance' and sense of justice, as well as for their experience and learning ; and the high honour in which the Utopian legal profession is held is due to a feeling that its members do try to perform the function for which their calling exists and to subordinate its interests to those of the community.

IX

THE UTOPIAN NEWSPAPERS

Most of the differences between Utopia and other civilized countries are attributable to the fact that the Utopians seldom mistake the means for the end. In Utopia every profession or calling has its appropriate function, and the duty of its members is to see that it fulfils that function properly without trespassing on the functions of other legitimate professions or callings.

The Utopian newspapers afford an excellent illustration of this principle. In Utopia the function of a newspaper is not to provide the reader with inferior literature, but to give him all the important news as accurately and as simply as possible ; and the Utopian editor tries to give his readers a clear and truthful account of the really important events of the day, and to resist the temptation to degrade his own calling, and to spoil his readers' tastes by indulging the common

craving for sensation and scandal. His aim is to preserve his readers' sense of proportion, and to put them in possession of the truth. The Utopian newspapers have no leading articles and make no attempt to influence public opinion in the interests of any particular programme or party. The Utopians think that reflection is essential to sound thought, that our newspaper comment is necessarily superficial, and makes independent thought more difficult. They ridicule the suggestion that anyone can appreciate the exact bearing and effect of some great event or new policy within a few hours of the reception of the news, and they point to the back numbers of some of our newspapers to confirm this view. They maintain that every citizen should try to think for himself, and that nothing could be worse for him than to have a plausible statement of the inferences to be drawn from any news put before him before he has had time to reflect, tempting him to dress himself up in borrowed clothes under the illusion that they are his own. In Utopia comment is left to the periodicals, which enjoy a much greater circulation and a much wider influence than our own. The Utopians think that some of our journalistic methods constitute a real danger to

the commonwealth, and an almost impassable barrier to true progress.

Whilst we read our newspapers with a good deal of scepticism, wondering whether they tell us all the important facts, the Utopians read theirs with the assurance that every effort has been made to ascertain the truth and to state it impartially. It is easy to guess which newspapers have the best, and consequently the most effective influence. We seem to expect the average citizen to be capable of forming a useful opinion on the leading problems of the day without knowing the truth, and it is no wonder that we have misgivings as to the value of 'Democracy.' In Utopia, although the average citizen is able to ascertain the truth, he is not expected to hold definite opinions on every subject ; and his political responsibility begins with voting for the right man to serve him in office, and ends with judging him by results. No wonder the Utopians believe in 'Democracy' !

The Utopians think that many of our troubles are due to the fact that we do not limit private wealth and income. They think that all 'Napoleons' are dangers to society, and by limiting personal wealth and income they make it impossible for an individual to acquire a

group of newspapers and to use them to further his own views or ends. This fact and the absence of any comment in the Utopian newspapers prevents them from becoming the tools of private or sectional interests or opinions. Their editors are not tempted to suppress, obscure, or distort any inconvenient truth, and try to provide the public with all the material facts in order that every citizen may be in a position to form an opinion for himself. Perhaps that is why the Utopians are so well informed and have such an excellent sense of proportion, and why journalism is regarded in Utopia as the ally of literature and a very important factor in the promotion of liberty, justice, and truth. The Utopian Press yields a power which is more real than apparent, just because it does not try to form public opinion, but provides the public with the means of forming an opinion for itself.

X

THE GILDS OF UTOPIA

THE gilds of Utopia exist to promote co-operation. The Utopians think that the principle underlying Christ's injunction "seek ye first the Kingdom of God and His righteousness, and all these things [the necessities of life] shall be added unto you," applies to nations, societies and classes as well as to individuals, that it is ultimately suicidal for any nation or class to try to get more than its fair share of the good things of life, and that individuals, classes and nations should seek security in service rather than possession. They realize that the strongest and most prosperous nation is that in which all classes are working together and trying to perform their particular functions as effectively as possible, that co-operation between individuals, classes and nations is the basis of all civilization and progress, and that the house, the class, the nation or the race which is divided against itself cannot stand.

A Utopian gild is much more than a friendly society or a trade union. It is an embodiment of collective self-sacrifice, a *voluntary* association of *competent* members of a profession, trade or calling for mutual protection and assistance in the proper performance of their work. Instead of trying to compel workers to become members, a gild imposes appropriate tests and conditions of membership. The Utopians think that a resort to compulsion on the part of a gild is an admission of failure. They perceive that compulsion brings with it a fatal germ; for where there is no free will there is no virtue, and when virtue goes out of one door, decay and death come in by another. They realize that if a gild is performing its function properly, its members need not fear competition. The first duty of every gild is to obtain a clear view of the function of the profession or calling to which its members belong and then to do all it can to enable them to perform that function properly. The principle underlying all gild action is that of loving one's neighbour as one's self, and if that action sometimes seems to be selfish, it is because the object sought is essential to the proper performance of the function of the profession or calling in question. For

instance, it is not in the general interest for anyone to work for less than a living wage, and an efficient worker who sells his services for a wage which is not sufficient to maintain his efficiency does harm to others as well as to himself. The gilds afford facilities for technical training and higher education, and, as their members enjoy exceptional opportunities for keeping themselves efficient, every sensible employer recruits his staff through the gilds which act as labour exchanges.

But if the Utopians do not believe in compulsion, they do believe in discipline. They think that if compulsion is the destruction of liberty, discipline is its foundation. A gild makes no attempt to control outsiders, but it does control its members. A member of a gild may not work excessive hours, except in cases of emergency, nor may he sell his services for less than their minimum value, without its consent, which is given only in exceptional circumstances. His gild exists not to deprive him of, but to develop his character and personality, to give him the true liberty which is based on discipline, to secure to him the just reward of his labour, and to enable him to render the highest service of which he is capable

without doing an injury to his fellow-men.

The history of the Gild of Accountants illustrates the working of these principles. At the end of the Great War, Utopian finance was in a deplorable state. Economy and efficiency had been thrown to the wolves of selfishness and greed with disastrous results, and Utopian business was honeycombed with fraud. The published accounts of public companies, though technically correct, often failed to disclose the true state of affairs, and were arranged so as to conceal from the public all traces of certain vital transactions which had taken place during the period under review. Unscrupulous traders often expected accountants to help them to defraud the Inland Revenue Authorities, and it was considered quite legitimate to take advantage of any technical flaw in the drafting of an Act of Parliament in order to evade some portion of one's fair share of the burden of taxation. In short, the spirit of fair-play was absent. But the darkest hour always precedes the dawn, and just when the outlook seemed hopeless and cynicism was rampant, a few accountants who took a pride in their work met together to devise some means of putting an end to a state of things which

threatened to ruin the nation as well as themselves. The strength which is given to two or three who get together to promote some righteous cause is more than in proportion to their number, and this handful of single-minded men started a movement whose beneficent influence has affected almost every branch of Utopian life and whose force is by no means spent. They began by asking themselves what was the true function of professional accountants. They decided that it was to promote honesty in business, and to assist their clients to carry on their concerns as efficiently and effectively as possible by guarding them against fraud, and by helping them to ascertain the direction in which development could or ought to be made. They determined to fight for this principle and to form a gild for the purpose. The members of the gild undertook to have no part in any attempt to mislead anybody, either the shareholders of a public company or the Inland Revenue officials, and further that they would not stand by and see it done. At first some of them lost audits, but they gave each other financial and moral support, and held on. Gradually the cause of their losses and the object of the gild became known to the public, and the dismissal of a gild

accountant was looked upon as tantamount to an admission of some irregularity or fraud. The certificate of a gild accountant came to be regarded as a guarantee, not merely that the accounts were accurate, but that the true state of affairs had been disclosed, and that there had been no attempt to conceal anything or to mislead anybody. Shareholders of public companies began to look for such certificates, and firms who employed gild accountants had little difficulty in dealing with the Inland Revenue officials. The gild soon developed into a powerful body, and extended the scope of its operations until it combined all the most valuable functions of an institute, a friendly society, and a trade union. It imposed appropriate tests for the admission of members, drew up a scale of fees, published its own review, established its own circulating library of technical books likely to be of use to its members, set up its own employment bureau, afforded facilities for higher education and specialization, and held conferences for the discussion of professional matters.

At its inception the opposition and loss which its members had to face tested their genuineness, but as it developed it became necessary to take steps to ensure the

maintenance of its ideals. Material success is perhaps the greatest enemy of the soul of a nation or a society, as well as of an individual, and the Gild of Accountants found itself in danger of losing the spirit which animated its founders, and to which its success was due. Opposition and ridicule had given place to approval and flattery, and risk of loss to certainty of gain. To become a member of the gild was now an act of prudence rather than faith. However much the leaders might regret this aspect of the situation, they realized that it was inevitable, and they took steps to maintain the high standard of the founders. They perceived that this could only be done by 'handing on the sacred fire' to those finer spirits which exist in every society and constitute its saving grace. Every applicant for membership was required to display a thorough knowledge of the origin and history of the gild, as well as of its rules and regulations, and to undertake to observe the latter in the spirit, rather than the letter. A permanent committee was appointed for the express purpose of keeping alive the true spirit of the gild, and one of the duties of its president was to deliver an annual address on some aspect of the subject, reminding members

of their obligation to play the game. Thus the gild has built up and maintains a tradition which has helped its members to render the nation a service of incalculable value. The Utopians perceive that the future lies with the nation which does its business most honestly, and the high place which Utopia holds in the commercial world is attributable largely to the integrity of its accountants.

The gild system extends to all trades, professions and callings. There are gilds of civil servants, doctors, lawyers, manufacturers and traders, as well as of mechanics and labourers.

To settle differences which may arise between different gilds whose functions and interests may seem to be opposed there is a Council of Gilds, whose function is to see that each gild subordinates its interests to those of the community, and to settle any disputes which may arise as to the minimum remuneration appropriate to the work of the members of any gild, having regard to the education, training and qualities required for the work and to the service rendered to society. Of the many services which Utopia owes to the gilds, not the least is the promotion of mutual trust between the different sections of the community,

resulting from the conferences of representatives of all classes in the Council of Gilds.

It is not too much to say that the Utopian Gilds have infused into society a spirit of forbearance and fair-play, and have given to all legitimate professions and callings a dignity which is of incalculable value. Thanks to the gilds, it is not safe in Utopia to act on the assumption that every one has his price. The Utopian workman's independence is more real than apparent. It is quite distinct from that unworthy conduct which takes advantage of other people's difficulties or defects. It is the spirit which refuses to betray its trust for the sake of a bribe or a tip ; which insists on performing its particular function, and is more concerned to win the things of the spirit by rendering service, than to obtain wealth which is but the means to that end.

XI

THEUTOPIANCIVILSERVICE

THE Utopians realize that a civil service is an indispensable member of the body politic, but they are alive to its limitations and have no faith in nationalization as a convenient trick for solving the difficulties of mankind. They perceive that a wise providence, which prefers good men to good systems, has arranged that man's own efforts are essential to the solution of his difficulties, just because those efforts are the making of man. They think that no laws or systems, nor even great men, can save a people without their own co-operation, and that, in the words of one of their poets, "By virtue only doth a nation live."

There was a time when economists assumed that men were guided solely by 'enlightened self-interest,' and on that false assumption they built a so-called science which may assist the prudent, but cannot possibly promote real progress, because the latter is the outcome of some

form of unselfishness or self-sacrifice. But although the Utopians perceive this, they realize that it is not easy to be unselfish, that only a select few ever attain continuous and persistent unselfishness, and that the instinct of self-preservation is the most prolific source of energy in life. They perceive that most of the defects of any civil service are attributable to the fact that the exercise of the latter motive is necessarily restricted, or does not make for efficiency in a public department. If a business man requires a new press for his office, he goes to the best and nearest dealer and buys one with due regard to his own requirements as well as to the cost. But it would never do to allow an official to do likewise, because he is not spending his own money. Hence the necessity for 'red-tape,' with its attendant evils, which tend to destroy enterprise and initiative, to unfit men for responsibility, and to tempt them to mistake the means for the end by relying on a system rather than on themselves for the solution of their difficulties.

In the Utopian Civil Service these defects are counteracted by a certain tradition which is not confined to any particular departments or ranks of officials. It is not unlike the tradition of our own

Navy, and consists in loyal adherence to certain principles. A civil servant is expected to subordinate his own interests to those of his department, and the interests of the latter to those of the State. Every public department is held responsible for the effective performance of its particular function or functions, and may not take shelter behind a defective law or obsolete administrative machinery. The heads of a department would shrink from undertaking any unnecessary work, or from retaining any obsolete and cumbersome system in order to enhance or maintain the importance of their department, and to increase, or not to reduce the number of higher appointments. Their aim is to secure a maximum of efficiency at a minimum of expense, to administer the law in the spirit rather than the letter, serving the public faithfully without taking advantage of their peculiar knowledge or position.

For instance, the Utopian Inland Revenue Authorities seek to levy the Income Duty as simply and as justly as possible. They perceive that the cost to a nation of a tax is made up of :—

- (a) The actual cost of administration in working expenses and salaries.

(b) The cost to the taxpayers in time and trouble, as well as any necessary expense of professional advice and assistance.

(c) The value to the community of any expenditure of time and energy under (a) and (b) which might be more profitably employed in other directions :

and they realize that it is their duty to avoid any unnecessary expenditure under all three headings. In dealing with their staff they aim at contentment and efficiency, and think that one cannot be had without the other. In dealing with taxpayers they are too wise to take the so-called line of least resistance, and think that the right line is ultimately the line of least resistance, though it often gives most trouble at the outset. In short, their policy is to stand no nonsense, but to do no harm; and to try to combine the wisdom of the serpent with the innocence of the dove. They do not penalize taxpayers who willingly give full information, nor do they press cases of hardship, where there is a technical as opposed to a moral liability. On the other hand, they pursue dodgers with relentless persistence, believing that it is

neither kind nor wise to give the taxpayer the impression that attempts to evade the duty will be passed over in silence, and they call the attention of Parliament to any apparent defects in the law with a view to their rectification. The result of this policy is confidence, and even co-operation on the part of the average taxpayer, who feels that every one is getting the same treatment, and paying his fair share. Conscious that they are rendering a real service to the nation, the officials take a pride in, and even enjoy their work, and the country does not grudge them good remuneration, because it knows it is getting its money's worth.

XII

THE CHURCH OF UTOPIA

I. Relations of Church and State.

AT one time the Church of Utopia was an Established Church. The Sovereign was its "only supreme head on earth," the Prime Minister appointed its dignitaries, and the Privy Council decided on the terms of admission to Communion, but it was found that the State dragged down the Church to its own level, and the Utopian Christians learned once more in the sad school of experience that Christ's Kingdom is not of this world, and wisely, if reluctantly, gave up the attempt to go one better than their Master. Realizing that the aims and ideals of the Church and the State might be, but seldom are, identical, and remembering that two cannot walk together unless they agree, they sought and obtained the dissolution of the unhappy union, in order that the Church might give undivided attention to its Lord's command to go into all the

world and preach the Gospel, and so fulfil its true mission. In the eyes of the law, the Church is merely a voluntary association or society, and the State has no control over its affairs or over the appointment of its clergy and officials. The Utopians think that a Church which allows its bishops and clergy to be appointed by men who may not be Christians practically denies the efficacy of its own message. It is a remarkable fact that, whilst some Churches seem to place more reliance on the efficacy of religious observances, the Utopian Church has more faith in their results ; and may not the fact that its clergy are not appointed by men of the world account for its obvious unworldliness ? Utopian Christians do not even go to law with one another, and would be shocked if they were asked to hand over the appointment of their bishops and clergy to an official who might not be in sympathy with their aims, or even a professing Christian. They do not believe that all members of a Church are good Christians, but they do believe that the Christian spirit is essential to sound thought and action, and they naturally expect to find that spirit in their Church. They think that a Church must live by faith and lose its life in order

to find it, just as much as an individual ; and the great influence of their Church is no doubt attributable in part to the fact that it is not tied to the State, and is led by men who are less anxious for their own security, or for the security of the Church, than for the fulfilment of the mission for which it exists, realizing that :—

“ Except life itself is cast in the scale,
No life can be won, no cause can prevail.”

But the Utopians are a religious people, and have long insisted that their Sovereign shall be a member of the National Church, and he or she has always been crowned by its head. It is regarded as the National Church, not because it was once a part of the State, but because of its comprehensiveness and ubiquitousness. It tolerates all “ who profess and call themselves Christians,” makes provision for their spiritual needs throughout the land, without asking for any peculiar privileges in return, and by its humility and obvious disinterestedness has won the respect and confidence of the nation, with the result that it is invariably asked to co-operate in public functions. In Utopia the State relies on the Church, not the Church on the State.

2. Organization.

The organization of the Utopian Church is comparatively simple. The Archbishop is the head of the Church, whose affairs are managed by a council composed of the Bishops and one lay and one clerical representative from each diocese. The latter manages its own affairs by means of a council presided over by the Bishop, and consisting of one lay and one clerical representative from each deanery. Each Church or congregation has its own parochial council presided over by the vicar. The Archbishop is chosen by the Bishops in conclave, and the Bishops by the Deans. The Bishops appoint the Deans with whom they have to work. A committee of the Diocesan Council appoints all vicars and curates.

3. The Clergy.

A man may not choose the ministry as a profession. He must receive a 'call' in the shape of an invitation from the Council of his Church. Such invitations may not be issued to men under twenty-one years of age, and consequently every Utopian Christian is expected to fit himself for some secular profession or calling. One of the duties of a Church

Council is to be on the look out for men who seem to be fitted for the work of the ministry, and to send a statement of their qualifications, but not their names, to the Dean, who selects the number required from his deanery for the year. Those selected are invited to relinquish their secular work, and to prepare themselves for ordination, but they are quite free to accept or refuse the invitation. The Church trains all candidates for ordination at its own expense, and in its own way, and makes itself responsible for their life and work. This system makes it impossible for a man to treat the ministry as a mere profession by which he may earn a living, and it tends to remove any doubt on the part of the more sensitive as to their right to undertake its sacred duties. The Utopians think that it is good for a clergyman to have won his spurs in some secular calling, and to possess some first-hand knowledge of the ordinary work of the world. They think that the system of deliberately educating a young man for the Church tends to destroy his perspective, to make him unbusinesslike and incapable of appreciating the layman's outlook and difficulties. The clergy are drawn from all classes, the essential conditions of selection

being: (a) trust in Christ as the Son of God and Saviour of mankind, (b) an honest effort to lead a holy life, and (c) reasonable ability. The length and nature of the training is prescribed by the Dean, and varies according to the candidate's age, experience, education, and ability, and the particular sphere for which he is intended.

The Utopian Church realizes that just as engineers and scientists cannot win a battle without fighting-men, so thinkers and preachers cannot win a spiritual victory without doers of righteousness or saints; it wisely seeks to develop the special gifts of each candidate for ordination without destroying his sense of proportion. Instead of trying to make a scholar of every one, it requires great learning and good scholarship only from those who are likely to be able to turn these accomplishments to good account, but it requires single-mindedness from all. It has not forgotten that "knowledge puffeth up but love buildeth up," and that, although there was much learning in the thirteenth century, it was the unlearned but single-minded St. Francis whom God used to save a tottering Church. As a result the clergy are remarkable for their single-mindedness, and, if their scholars and

thinkers are not legion, they are among the best in the world. It is not surprising that, led by good men and guided by the best scholars and thinkers, the Utopian Church, with its unrivalled position, seems destined to play a prominent part in leading men to a truer and fuller appreciation of the meaning of Christianity.

The clergy's dress is distinguished by its simplicity, and they do not assume any title to respect such as 'lord,' 'reverend,' etc. They think that it was not for nothing that Christ told His followers not to be called 'father,' and warned them not to imitate the Scribes and Pharisees, who loved to enlarge the borders of their garments, to occupy the chief seats, and to receive respectful salutations in public.

4. **Finance.**

Although the financial affairs of the Church are managed by laymen, they are not conducted on worldly lines. The Utopian Christians have too much faith in their Master to think that His Gospel cannot be spread without recourse to methods which are opposed to His own. They perceive that, because He is divine, His principles must be of universal appli-

cation, and that the promotion of His Kingdom is hindered by every concession to worldly wisdom. When the Church was 'disestablished,' all its properties and endowments were given to it to be used "in such manner as the Church Council might direct." Realizing the grave objections to the prevailing inequalities in the stipends of the clergy, and the urgent need of setting an obviously disinterested and unworldly example to an apparently selfish and self-seeking world, the Council decided to make drastic alterations. The bishops' palaces were given up, and the care and management of all Church property was handed over to the diocesan authorities. In an ideal Church one might expect to find an equality of material wealth, but the Utopians think that wealth is merely a means to an end, and that an equal distribution of it is not essential to the welfare of any Church or society. In drawing up a scale of salaries they kept three principles in view:—

(a) The income should be sufficient to provide the recipient and his dependents with the needs of a healthy existence—a margin being allowed for human differences and unforeseen events.

(b) Higher offices should carry higher salaries.

(c) The remuneration should not bear any relation to that obtainable for the performance of corresponding duties in secular life.

The existing scale is as follows:—

Office.		Salary.	Pension.
Archbishop ..	..	£1,500	£1,000
Bishops ..	..	£1,000	£750
Deans ..	..	£750	£500
Vicars ..	..	£350-£500	£300
Unbeneficed clergy ..		£200-£350	£200

In addition, all strictly official expenses are paid by the Church, all clergy receive an allowance of £25 per annum for each child under twenty-one who is not earning for himself, and grants are made towards the cost of the higher education of all children of proved ability. All clergy may ask or be invited to retire in case of failing health, or on attaining the age of sixty-five, and must retire at seventy. Every settled parish is expected to find the minimum salary of its vicar, but any excess due to annual increases, and any allowances payable to him in respect of his children, as well as all pensions to retired clergy,

are paid out of a central diocesan fund. The Utopian Christians are alive to the dangers of endowments, and the provision that every parish should pay for the ministrations it enjoys was made to counteract the deadening effect which great possessions invariably have on a Church. Utopian Christians prefer to give a generous proportion of their income to Churches and charities during their lifetime than to make handsome legacies at their deaths, for the former course involves self-denial, whilst the latter is merely giving away what one can no longer use. Legacies have to be made to the Church as a whole, and the foundation or endowment of private benefices is forbidden. The Utopians think that the practice of allowing the rich to erect monuments or to give stained-glass windows, ornaments or other church furniture in memory of their relatives is objectionable. Memorials are erected only at the instance of the parochial Church Council and only to those members of the congregation whose lives were characterized by exceptional virtue or devotion to truth or duty, and without regard to their social position. Each diocese receives a proportion of the general endowment income of the Church and manages its own finan-

cial affairs, but unless there are exceptional circumstances at least one-tenth of its income has to be devoted to missionary work, and the minimum stipends of all the clergy paid out of the offerings of the people. There are no pew rents, but in most churches sittings are allocated to and reserved for regular worshippers, at the discretion of the parochial Church Council. The front seats are reserved for the aged and those whose sight or hearing is defective. There are no 'free' seats, and visitors may take any seat which is not reserved. In allotting the seats regard is had to length of membership, and regularity of attendance, but not to social position. The Church of Utopia realizes that there will always be social differences in this world ; it expects its members to respect those differences in their everyday life, but to ignore them in the Church, where all souls are of equal value and where judgment is prohibited. Perhaps that is why the Utopian Christian finds his Church so refreshing, so unlike the world in which he has to live, and perhaps that is why he is so seldom guilty of presumption. The offerings or collections are taken in small bags, and are a Church's only source of income, other than its proportion of the general endow-

ment fund. The Utopians think that subscription lists and the use of open plates for collections are objectionable, because in almsgiving a Christian's left hand should not know what his right is doing. Special collections are made on appointed days throughout each diocese, and to avoid misunderstanding there are fixed fees for all occasional services, but the payment of such fees is optional. All lay work in connection with the Church is voluntary, but the parochial Church Council may appoint a paid organist, who must be a Christian, but not necessarily a Churchman.

5. **Propaganda.**

The Utopian Church is remarkable for its excellent sense of proportion, resulting in a nice economy of its energy and resources. Everything it does seems to be done with, and to achieve a definite purpose. This economy is most apparent in the management of its propagandist, charitable and missionary work. Not being divided against itself, it is able to direct the work of its thinkers without depriving them of such freedom of thought as is consistent with faith in Christ as the Son of God and Saviour of mankind, which is the alpha and omega of their

creed. Remembering that "of making of many books there is no end," the Utopian Church does not encourage its clergy to flood the world with controversial literature which makes for uncharitableness and division, confuses the ignorant and unlearned, and diverts people's attention from more important reading. It is obviously about its Master's business, concentrating all its energy on spreading the knowledge of Christ and trying to convert the world by example as well as by precept. At the same time it is careful to contend earnestly for the faith once delivered to the Saints, and it does this by and through its leading scholars and thinkers, whose duty it is to watch the progress of thought in their particular branch of knowledge and to keep the Church fully informed as to the true state of affairs. The Utopian Church is not afraid of truth, for it believes that its Master is the Son of God. That is the rock on which it is founded, and if it is temporarily unable to overcome the arguments of its enemies, it admits the difficulty, working on patiently but all the more persistently until a fuller and clearer view is obtained. It admits and even rejoices in its fallibility, believing that man must work out his own salvation

in fear and trembling, and that faith is impossible in an infallible Church. The leading thinkers of the Church are kept in touch with one another, and meet from time to time to discuss current problems and compare notes and to decide what steps should be taken to apprise the Church of the position of affairs in their particular branches of thought and of its bearing on the Christian revelation. This is done by means of articles in a quarterly review, which is intended to keep the Church informed as to the bearing of current thought and events and the progress of the Church at home and abroad. The monthly parish magazine is an official publication of a very high order, designed to help and inform the laity as well as to chronicle current events. These arrangements tend to give the average Utopian Churchman an intelligent grasp of contemporary thought and affairs, and knowing how little anyone knows, and can know, he does not fall a prey to the latest theory, but pursues the even tenor of his way with the quiet assurance of one who knows in whom he believes. He does not expect his vicar to be infallible, or to be able to solve every problem which may arise. He looks to him for instruction in Christian principles,

and for the wise guidance which comes from an honest effort to put them into practice. He thinks that because truth is infinite and its revelation progressive, learning is not necessary to salvation, and prefers to be remarkable for a large charity rather than for great intellectual attainments.

6. Charitable Work.

Whilst the Church's charitable work is carefully co-ordinated, it is managed on broad lines, and the essentially Christian attitude of helping all who need, irrespective of creed and even if they are enemies, is adopted. A Utopian congregation is not merely a friendly society, formed for the sake of the material or social benefits which membership confers, but rather a society for the mutual encouragement of its members in winning the higher blessings which common worship and disinterested and self-sacrificing service bestow. The members of each Church or congregation make it their business to be on the look out for and to help the sick and needy in their parish. Adopting the principle that all those who acknowledge Christ as their Master are on the same side, they endeavour to unite with the members of other Christian

Churches in charitable and missionary work. Realizing that he who is not against Christ is for Him, and that, after all, nothing matters so long as His kingdom is extended, the needy helped and the Gospel preached to the poor and ignorant, the Utopian Church invites other Churches to co-operate with it to attain these ends, with the result that there is a growing tendency among Utopian Christians of all denominations to sink their differences and to combine in works of love which are the fruits of real faith. Nothing unites men more effectively than association in a good cause, and the Utopian Christians are becoming more and more tolerant of one another's opinions and more eager to explore the unsearchable riches of their common inheritance, than to criticize one another's way of realizing or expressing it.

7. Missionary Work.

The leaders of the Church perceive that one of the greatest hindrances to the spread of Christianity is the unchristian attitude of the Christian Churches towards one another, in total disregard of the principle underlying Christ's injunction to His disciples not to interfere with the stranger who was preaching in His name.

The missionary work of the Church is governed by the following principles:—

(a) To work in co-operation with other Christian Missions wherever possible.

(b) Not to enter a mission field in competition with other Christian missions, but rather to help such missions to complete their work.

(c) To seek out fresh fields for missionary work, and to assist in those where the ground is not properly covered, or which are neglected.

(d) Not to attempt to proselytize members of other Christian Churches or missions, and to minimize denominational differences, but to have nothing to do with any sect which denies that Christ is the Son of God and Saviour of mankind.

(e) To endeavour to evangelize the outlying portions of the Utopian Commonwealth first, but never to refuse to send a mission to any country when requested to do so either by the people or the Government.

(f) To obviate misunderstanding and disappointment by taking care to warn the heathen that the call to become a Christian is not answered

by everybody, that all civilized people are not Christians, and that the test of a Christian is not so much his profession, as his possession of the virtues of love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and temperance, as well as an unselfish devotion to the best interests of his fellow-men, irrespective of class or race.

By adhering to these principles the Utopian Church has won the confidence of the ruling classes wherever its missionaries are found ; it has secured entrance to fields in which missionary enterprise was looked upon with suspicion ; and it is regarded as destined to play a great part in the union of all Christian denominations.

Its missionary work is directed by a Central Board of Missions appointed by the Church Council. The function of this Board is to co-ordinate the work of the Diocesan Boards, which co-ordinate in their turn the work of the parochial committees. As far as possible, home dioceses and parishes are linked with foreign or colonial dioceses and parishes. This arrangement has been of incalculable value to all concerned, by forging innumerable bonds

between Christians all over the world, and by broadening the outlook and widening the sympathies of the average Churchman ; and it is probably the origin of the extraordinary influence which the Utopian Church has and will have so long as it continues to live, not for its own safety and aggrandizement, but for the welfare of mankind.

8. Worship.

The moderation of the Church is reflected in its services, which are simple, reverent, and congregational. Whilst there is no attempt to please any particular section, or to attract the cultured or the musical, care is taken not to offend the legitimate susceptibilities of any class. The Utopian Christians are persuaded that truth, beauty and simplicity go hand in hand. They perceive that it is a denial of faith and a hindrance to conversion to attempt to entice people to church by means of ornate services and elaborate music, or by the expression of striking or popular views. They think that people should go to church for the public worship of God, and to learn His will as revealed by Christ ; and that services are merely means to this end. They maintain that too many symbols and too much ritual

tend to distract worshippers, to materialize their perceptions, and to make religion a hothouse plant, possible only in a certain atmosphere, and worse than useless in a world where good and evil are so intertwined ; and that true spirituality comes from self-discipline rather than from any satisfaction of the senses, however refined. Whilst they believe that all days are sacred, they think that it is good to keep the greater Christian anniversaries, but they are careful not to multiply their festivals and services, or to give the impression that church attendance is an end in itself. They worship God in public, learn His will and rest from their labours on Sundays ; and they worship Him in private, work and try to do His will among men during the week. Realizing that a Church's best witnesses are the actions of its laymen, and believing that people are more impressed by an unselfish act than by the display of "devotion's every grace except the heart," the Utopian Church seeks to send out into the world a steady stream of unselfish men, whose dominant aim is to do their duty, whatever it may be, with a single eye to the commonweal. Sunday is layman's day of *re*-creation, a day when he is still and reminds himself that God is God, a day set aside

for a review of his position and progress, and for the recovery of that sense of proportion which is an essential condition of all effective work.

9. Occasional Services—Baptism and Confirmation.

The Utopian Christians think, with Carlyle, that "it is a sad but sure truth that every time you speak of a fine purpose, especially if with eloquence and to the admiration of bystanders, there is less chance of your ever making a fact of it in your life"; and that many promises and large professions usually lead to little deeds. They recall St. Peter's passionate assurance of his loyalty to, and his subsequent cowardly denial of, his Master, and realizing their own frailty and the subtlety of temptation, to which every promise is a hostage, they neither make nor require more promises than are absolutely necessary. Christianity, they say, is essentially a voluntary religion, and it is worse than useless to attempt to entice or bind men to it. In infant baptism they do not require godparents to promise that a child, over whose upbringing they may have no direct control, will renounce the world and keep God's commandments all the days of its life. The ceremony consists of a declaration of

the fact that the infant is a child of God and an inheritor of the Kingdom of Heaven, of a prayer for God's blessing and a simple exhortation to the parents to bring it up in Christian faith and practice, so that on reaching years of discretion he or she may claim his or her inheritance by seeking confirmation. The latter is a solemn ceremony, requiring previous examination by the bishop's chaplain as to what membership of the Christian Church means and involves, and as to whether the candidate desires to become a member. At the service the bishop asks each candidate whether he believes that Christ is the Son of God and Saviour of mankind, and whether he is ready to take up his cross and try to follow in his Master's footsteps. In the case of adults the baptism and confirmation services are combined.

10. Ordination.

Candidates for ordination are examined not so much as to the orthodoxy of their definition of their belief, but rather as to their possession of a living faith in Christ issuing in their life and work. The Church does not send its clergy to teach the laity correct *definitions* of Christian doctrine, but to teach by precept and

example the value and efficacy of Christian faith and principles. Ordination candidates are not required to make any promises beyond declaring their faith in Christ, their desire to assume the duties of the office of minister and their readiness to obey their official superiors. The Utopians think that loyalty to Christ is the touchstone of religion, and that if a simple declaration of faith in Him was a warrant for martyrdom in the early Church, and a passport into the fulness of the Kingdom of Heaven, a similar declaration ought to be sufficient for admission into the mixed society of an earthly Church; and the intellectual honesty of the Utopian clergy is attributable, no doubt, to the simplicity of the subscription which they have to make.

11. *The Marriage Service.*

Not being part of the State, the Utopian Church is not bound to marry any and everybody, and it is far more careful in giving its blessing than some Churches which attach to theirs an importance almost amounting to magic. The marriage service is simple and beautiful. The persons seeking marriage are asked whether they desire to be married, whether there is any legitimate impedi-

ment, and whether they understand the moral obligations of marriage, and are ready to incur them. On receiving their assurance that such is the case the clergyman marries them, offers prayer that the union may be a happy and a holy one, and that they may be faithful to each other, even unto death. He concludes with a simple address of exhortation and encouragement and an assurance of God's blessing if they do their part.

12. The Burial Service.

The Utopian Church does not judge or condemn and does not refuse Christian burial to anyone, but it does not cause misunderstanding by committing the body to the grave "in sure and certain hope of the Resurrection to eternal life." It believes in the forgiveness of sins and in salvation through Christ, but it is careful to make it quite clear that these blessings are conditional, not on subscription to any particular set of doctrines or on any religious observances, but on penitence and faith issuing in an honest endeavour to do the right. The committal prayer is as follows: "In committing the body of our departed brother (sister) to the grave let us remind ourselves of the forgiveness of sins and of the salvation

which is assured to those who repent and put their trust in Christ, and let us pray that we may be given grace and power to run our race not less stedfastly than our departed brother (sister), that at the last day we may be found acceptable people in God's sight through Jesus Christ our Lord."

13. The Utopian Church concentrates its efforts on essentials and is careful to waste as little energy as possible on the multiplication of forms and ceremonies, as well as on internal disputes. Its teaching is directed to the spread of the Gospel and the inculcation of Christian principles. Its leaders perceive that a Church must lose its life in order to find it; that if it lives to itself, devoting all its energy to perfecting its organization and defining its doctrine, vainly attempting to confine and define the infinite, these things become an end in themselves, and the Church loses its hold on the essentials, ceases to rely on God, and ultimately finds itself helpless because it lacks a living faith. The leaders of the Church think that it is more important that Christians should be remarkable for their unselfish love and simple trust in righteousness, than for a nice appreciation of accepted con-

ventions or orthodox doctrine, or even for great learning. They point out that there are elegant and learned unbelievers, but no faithless saints, and that a man who pretends to be able to define truth and explain everything has forgotten that as the heavens are higher than the earth, so are God's ways higher than our ways and His thoughts than our thoughts. They think that those simple folk who were to be found in all Christian countries in less modern times, distinguished by deep faith in the spiritual lessons which the Bible teaches and by quiet lives of unselfish devotion to duty, are more likely to find a place in the Kingdom of Heaven than a certain type of modern Christian whose correct views, conventional ways, love of social position, ability to turn his back on woes, and obvious reliance on worldly wisdom cause many people to stumble.

14. A layman is expected :—

- (a) to pursue some legitimate business or vocation which contributes directly or indirectly to the common-weal ;
- (b) to do so without contravening Christian principles, but not to expect

to be able to put all those principles into practice at once ;

(c) not to live unto self by multiplying his own comforts and luxuries, and running the risk of choking his own faith with cares and pleasures, and of destroying his neighbours by his worldly ways, but to live a simple, healthy life ;

(d) to give according as his income exceeds the income required to supply him and his dependents with the things they need, to help the poor and needy and to support those who preach the Gospel at home and abroad.

As a result the Utopian Christians are the salt of society. Having little temptation to get rich at all costs, they are a cleansing influence in the world of business, and are largely responsible for the commercial supremacy of the nation. Nothing impresses men so much as disinterestedness in business, and the Utopian layman is an unconscious missionary of incalculable force, silently preaching by example to people whom the clergy can never reach.

15. Thus the Utopian Church is individually and collectively obeying its Lord's command to go into all the world and

preach the Gospel, and putting that before everything else. Its attitude towards industrial and social problems is governed by its faith in the exclusive efficacy of Christian principles, and by its conviction that Christ's Kingdom is not of this world and that many are called but few chosen. Its chief services to society are its unfailing readiness to help the poor and needy and to champion the cause of all who are afflicted and oppressed, and its fearless assertion that it is unchristian to multiply one's own comforts and luxuries whilst other people lack the necessities of life. Realizing that an unselfish community has little difficulty in settling its differences, it seeks to send forth disinterested men into a selfish world, teaching that a citizen should be ready to give up his wealth, and even his life, if their retention is detrimental to the commonweal.

16. But it does all this in a quiet way. There is nothing aggressive about its methods and teaching. Its aims are few and definite, and it pursues them with the quiet confidence of a living faith. It is not in search of heaven on earth, but it does want God's will to be done. It is not concerned to enlarge its dominion at the expense of other Churches. Being a

humble Church, thoroughly imbued with Christian principles, it is easily governed. It is too reverent and too much in earnest to strive after effect, and relies on its obvious disinterestedness to carry conviction. It never stoops to abuse its enemies or opponents, nor does it despise them. Realizing its own deficiencies and the fact that such knowledge and power as it has are not self-derived, but are given to it by God only so far and so long as it is trying to do His will, it makes no arrogant assumption of authority. It goes on its way, ignoring abuse and ridicule, answering its opponents with patience and with an obvious desire to win them for Christ, and doing all the good it can to friend and foe alike.

Printed in Great Britain by
UNWIN BROTHERS, LIMITED, THE GRESHAM PRESS, WOKING AND LONDON

THEOLOGY LIBRARY
CLAREMONT, CALIF.

A 25217

Essays, Poetry, Belles Lettres, etc.

PLOUGHSHARE AND PRUNING-HOOK.

Essays.

By LAURENCE HOUSMAN. Crown 8vo. 6s. net.

PEOPLE AND THINGS : An attempt to connect Art and Humanity.

By H. J. MASSINGHAM. Cheap Edition, with Portrait. Wrapper. Crown 8vo. 2s. 6d. net.

THE SWORD OF JUSTICE : A Play.

By EVA GORE-BOOTH. Crown 8vo. 1s. 6d. net.

JOYS OF THE OPEN AIR.

By WILLIAM GRAVESON. Illustrated. Crown 8vo. 3s. 6d. net.

WAR AND THE CREATIVE IMPULSE.

By MAX PLOWMAN. 2s. net.

THE PRICE OF FREEDOM : An Anthology for all Nations.

Selected by G. F. MELIAN STAWELL, and illustrated with Reproductions of the famous Paintings and Sculptures. Handsomely printed and bound. Crown 8vo. 3s. 6d. net.

POEMS : 1912-1919.

By GILBERT THOMAS. Author of "Birds of Passage," "The Further Goal," "Things Big and Little," etc. Crown 8vo. 5s. net.

THE SWARTHMORE PRESS LTD.

72 OXFORD STREET, LONDON, W. 1.

The Christian Revolution Series.

Edited by NATHANIEL MICKLEM, M.A.

VOLUMES ALREADY ISSUED.

LAY RELIGION. By HENRY T. HODGKIN, M.A., M.B.,
Author of "The Church's Opportunity in the Present
Crisis," etc. Crown 8vo. Second Edition. 3s. 6d. net.

THE EARLY CHRISTIAN ATTITUDE TO WAR: A
Contribution to the History of Christian Ethics. By
C. J. CADOUX, M.A., D.D., Lecturer at Mansfield College,
Oxford. With Foreword by the Rev. W. E. ORCHARD, D.D.
Crown 8vo. 10s. 6d. net.

RECONCILIATION AND REALITY. By W. FEARON HALLI-
DAY, M.A., Winner of the "Large Gold Medal" and First
Senior Moderatorship in Mental Science and Moral Science
in Trinity College, Dublin. Crown 8vo. 5s. net.

THE OPEN LIGHT: An Enquiry into Faith and Reality. By
NATHANIEL MICKLEM, M.A. Crown 8vo. 4s. 6d. net.

THE CHRISTIAN IDEAL. By W. E. WILSON, B.D.
Crown 8vo. 5s. net.

THE WAY TO PERSONALITY. By GEORGE B. ROBSON,
B.A. Third Edition. Crown 8vo. 5s. net.

THE CHRIST OF REVOLUTION. By JOHN R. COATES,
B.A. Crown 8vo. 2s. 6d. net in Paper Covers. 4s. 6d. net
in Cloth.

THE REMNANT. By RUFUS M. JONES, D.Litt. Crown 8vo.
5s. net.

THE KINGSHIP OF GOD. By GEORGE B. ROBSON. Crown
8vo. 5s. net.

OTHER VOLUMES TO FOLLOW.

THE SWARTHMORE PRESS LTD.
72 OXFORD STREET, LONDON, W.1.

BX Herald, Arthur

7733 Essays in moderation / by Arthur Herald.

H4 London : Swarthmore Press, [1920?]

E8 126p. ; 20cm.

1. Friends, Society of--Addresses, essays, lectures. I. Title.

CCSC/mmb

A25312

135217

